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Must Remain in
Transcription Room

M 1839
GROUP I
Tuesday May 12, 1970
BARN

Needs To be re-formatted Properly for Final Typing

MR: NYLAND: "I thought that if it is not too inconvenient that we could meet on Tuesday at eight o'clock. For whom would it be hardship? Is Trudy here? (Dick Wachtel: No, she's sick this week. She won't uh--she's sick in bed.) I called her last night. Oh. But Leo was sick? (Mr. NYLAND: Dick Wachtel? Yah, that's where she caught it.) Huh? (She caught it.) Oh really, huh? Who brings her usually, is it Marvin? (No, me.) You do? Uh, would it be possible for you to come here? At eight? (Dick Wachtel: At eight o'clock, yah. I--I always get here very early anyway and...) Mr. NYLAND: And would it be possible for her--maybe if necessary leave the library a little earlier? (Dick Wachtel: I don't think she can but I think we can do it by eliminating the supper stop. I think we can do it.) Mr. NYLAND: Have a sandwich in the car... (Dick Wachtel: Yah, on the way up.)

MR. NYLAND: We did it originally, as you probably remember, for the Nishimuras, because we had it at eight. It would be a good thing for those who have to travel back. And the Nishimuras never will be able to make it because it's too--~~too~~ far for them. They have to go to Westtown first and then come here and

they have tried it. Traffic usually at that time prevented them. So if it's all right with all of you, it will be eight o'clock next week. Also again here I hope, in the Barn. And maybe at that time it will still be light, and then we'll gradually go over into twilight, which will be very nice.

Probably my happiest recollections were in the very beginning, when Orage started his lectures in New York, in 1924, after Gurdjieff's accident. We were then in 67th Street, in one of the studios. And it was about at that time we were there, it was in the beginning of the winter. It would get dark around five, five-thirty, already. But I remember the recollection of these meetings, where we started with a little bit light left of the day, and gradually talked into the night, you might say.

There is something in actually having the atmosphere of the Sun leaving us, and another period of quietness then coming; that there is a certain section of that day which is very conducive for Work. It is also good, of course, before you go to sleep, and it is very good when you get up in the morning. But during the day there are certain times that are also quite right, dependent on what you have been doing in your ordinary active life. And it is at the end of the day, at five, six o'clock, when you're finished usually with your professional work, more or less at least, that then there is a certain satisfaction, if you have spent the time right, that you then, as it were, prepare for an evening of, let's call it 'leisure'. And that that period will set certain things in yourself at rest, and also psychologically will give you a certain equilibrium. It would be interesting to find out what are really the times of the day for all of you, whenever you study the particular impact of Work on yourself, when you are unconscious. There

are certain times during the day which I think are quite right--eleven o'clock is another time. But you have to find out for yourself, because it differs, and different people of course have different divisions of their time.

"There are a few things you must remember. We are now living in this 1970. It's necessary in the whole sequence of the meetings we have had--and we started, as you know, many years ago, over---well, it's close to twenty-five years now--that we actually--no, let's say a little over twenty--that we actually started to talk about Work in groups. And that in the Group discussion, of course, the principles of Work were discussed, although in the beginning we did start with some reading--very soon it became discussion. And we've had--let's say I have had--meetings ever since. So that we now have reached quite a number; and that there is, in the sequence of the tapes and the meetings, a certain reason why, at certain times, certain subjects were discussed. And that in the beginning, of course, it was neeessary to lay a groundwork for the principles of Work. And that Work then was considered as a method, which we should know, and which we should practice; with the emphasis on the method itself. And that gradually, during the years, there was added a little bit more of a background and perspective.

"I remember in the very early times, when Orage was here, with the particular bringing up and scientific background I had, sitting one evening on 101 Park Avenue, way up in a studio which belonged to Hugh Ferris--It was a kind of a penthouse. It was his 'atelier.' Hugh Ferris, if some of you may know, was at that time a very well-known architect, mostly known for rendering in drawings certain buildings, and also building himself,

but with a trememdous amount of imagination and quite beautiful. And he used his place up there on top of the building, overlooking the southern part of New York; and then seeing the different buildings, it would give him inspiration. He was a good friend of mine, and I went up there, every once in a while, to sit and talk. He was an interesting man. And I remember then making a statement. I said 'You know, Hugh, it would be very easy for me to become a Hasnamuss. Because of this scientific background, the explanations and the theory and all the different things why this and that ought to be so!, and explaining it from beginning to end, was rather easy for me. And I think that, during that particular period, I did fall, every once in a while, into that precipice of becoming too much of a professor. But that gradually that what saved me was to become more religious, in the sense now, that Work has a very much deeper meaning. And that it dawns on one, as one goes along, that in the development of oneself, many of the different aspects of ordinary and extraordinary life have to be added, so that it is not then an intellectual or partly intellectual explanation of Work; but it becomes for a person then much more total as part of his life. And that then, the different things that one knows, and has known, and has read and thought about--all kind of philosophies, and all kind of dogmatic, or doctrine, religious aspects of life. And after that, all kind of experiences of one's own life, and the interpretation, and the contact with that what is creation in general--will then be added, more and more, to the principles of Work. That is a long period, in which that takes place. And it is also necessary, that when one starts to talk about Work, that it is remembered that the beginning of Work always should be the indication of what

is needed for actual understanding of a certain method--whichever way you want to explain it, in one way or the other, or in several other ways, as I've said, not so long ago--the approaches that one wants to make towards it all the time have to end up with very clear statements about what is really meant by Objectivity, and the reasons why a person ought to be interested in the development of his Inner Life. So that then, in such a period, gradually extending it, and gradually trying to become a little clearer; that also the emphasis becomes, less and less on the method, and the description of Work itself--although that remains constantly 'sous-entendu'--that then gradually out of this comes a reversal. And that then, the emphasis will be placed on ordinary life and the introduction of Work into ordinary life. So that during this particular growth of the ideas--and of course you must know that these kind of ideas, being a little bit elucidated and sometimes embellished, I hope, by means of having to talk about them, and giving different kinds of perspectives, and adding to them a little bit of knowledge here and there--that then the totality of the concepts, which we have talked about and discussed, sometimes at great length, of course, at the present time are already quite sufficient to fill several books. And that it is really a little unusual to go in that direction, because neither Orage or Ouspensky furnished that. And also, different people I know have no particular interest in trying to find out in detail what it is that is necessary, when one wants to apply Work in daily life. So that, because of this kind of an arrangement that we have gone through, there is gradually added more and more of certain insights, and a description where actually ordinary life and Inner Life could touch each other. And that I've said in the beginning of this year, that we will have, more and more, the emphasis now on the practical application. And I've also said, that during 1970 we

will find out the real value of Work for us, as a group; and that, by the end of this year, we will still see to what extent that what we have been trying to do has actually remained alive.

"Should we stop? (Rain) I think all of you can come a little closer if you like. (Noise)

"I mean by that, of course, that when we continue to talk about Work, and try to become clear of the necessity, in one's own life, for that kind of an application, and that then it will enrich you, and actually will give you a certain solution to a problem of how to grow, and how to grow up further; and how, ultimately, to become a Man who could be Conscious and Conscientious. That it is still in its transitory stage, and that I will not give any particular assurance to any one of you, that this which has been started, will continue on its own; or that it has enough momentum that it can actually be sustained. I hope it will reach that far; that the actual effort which has to be made and must be made now, individually, will not be as strenuous as it may have to be later on--particularly when that what is the interest on the part of each person has been shared by a group of people. And the totality of such efforts, as represented by a group, will lessen the burden a little bit on each person.

"I hope you can hear it--notwithstanding the rain back there. ( ) Huh? (A little louder.) I don't think it will last very much longer.

"It is a similar idea, when Gurdjieff talks about the Five Rules of Objective Morality, that there is a certain point in the development of a Man, that he then ought to be able to alleviate the burden of His Endlessness. It is the same kind of a principle that is applied, and implied by that. That the group as a whole, being able to share information, and also descriptions of experiences, will then help a person to become more

stimulated. And because of that increased stimulus, he will be able to maintain himself a little easier. It does not mean that Work, as one grows, becomes easier, because that of course I don't believe in. I think, as a matter of fact, it becomes more difficult; because what one experiences after having gone through certain periods of gestation, which is, as you know, indicated by the DO-RE-MI of a Soul body, that then, really the crux of the matter, will start to turn on the particular ability of overbridging the FA for the building of a Soul; and that in that, a certain sacrifice has to be made. And it is extremely difficult to make that, because what is required is, to say it in a certain way, the death of the body Kesdjan. And one has become identified with the building of Kesdjan as a scaffold, for the further continuation of the building itself. And although, when one starts to build, and gradually sees a building go up; when you see it finished, it is not so difficult to take the scaffold down. But when you're still in the process of building, and that gradually that what was used for the building of the scaffold has to be given over to the further formation of the building, because of one's identification with the Kesdjanian body, it is difficult to make that kind of sacrifice. Still, this is what will happen when a person finds that when he continues to grow, that there are certain remnants which are extremely difficult to overcome, and very difficult to give up.

The reason why I say this, is that there is—it has to be understood that there is a sequence in talking about these ideas. And some time ago, I mentioned the fact that when one talks to new people, it is not really right to use language for which they are not fitted. And that one has to be very careful that you don't lose yourself in talking to them, in the terminology with which you are familiar, and which is, let's say, more

recent. And that, perhaps, you may have forgotten how it was when you started to Work. But also, that we are a strange kind of a mixture. So that the people who do come, and now come for certain groups, and come for one year or two years--,--that even during that period, there has not been that much explanation of Work, per se; although in each meeting, Work always has been discussed. And it is sometimes, perhaps, a little camouflaged, but the principles always have been there.

"It makes it difficult for those who want to tell about Work to others really to know what to say. And I have to consider that question, because the meeting of last night, again, although I have a few other remarks that I will make about it, one of the main things is that when one talks to people who have been coming just two or three times--,--and of course don't know very much about Work at all, are not even familiar with the particular terminology, and the words, and the ~~meetings~~ meanings,--,--that then, of course, it is quite wrong to try to find out what they think about Work, or even what they know about it, because they, obviously--,--they already admit they don't. And that then if one wants to talk about what is really involved in Work, and give a good reason for it, that one so easily slips over into terminology which is completely foreign to them. For instance, I have not talked very much--,--until, about two or three years ago--,--about the difference between Life and form. About five or six years ago, I started to talk a little bit more about astrology. Before that, I started to introduce religious concepts. And before that, I talked a great deal about scientific ideas. And all of that, of course, is on the tapes, and they have changed in that respect. And I would almost admit that it was done quite intentional, because my interest in any of ~~these~~ those kind of subjects already dates back from way--,--way back, when

I was a young, growing-up kind of a man, at the age of thirty, or a little after. And that all during my particular teen-age period, I was a ferocious reader, and—let's say, in general, I've read enough. So that when one talks now about Work, and starts to talk about Life and form, one talks already about certain ideas that have no meaning. Even when one talks about Objectivity, it's difficult to introduce that; even the word 'subjectivity' has to be defined. The question was asked about mechanicality, and of course it is obvious for us what is mechanicality, as a reaction. But nobody really knows that the reaction is mechanical, and an action could become non-mechanical. The different concepts, which of course have to be clarified, and for which there has a ver—has to be a very definite meaning of certain words as definitions—it goes without saying that that, among the Nucleus, has to be understood as a task for them. So, for that reason, they must talk; but in the meeting itself, don't talk too much about what we have recently discussed, every once in a while. Because that, what I said the other day, is a perspective, is, at the present time, a tremendous conglomeration of all kind of ideas, which take place in ordinary life, and which are based of course on certain aspects of culture. And even, sometimes, when I bring in economics, or comparison with scientific laws; or things that have to do quite definitely with astrology, in certain forms, that one is familiar with—all of that, you might say, could become quite familiar to us. But it takes a long time before that kind of terminology can be used for others.

And also, you must not forget that you're still quite young in Work; and that I am, of course, an older person. And I've gone through a tremendous amount of this kind of Work and application. And that whenever I now talk, and I talk from experience, and I really try to illustrate, based on that what I remember or what I definitely know to be the case—and talk to you

about truthful statements. The experience I've had cannot be compared to any one of you. And therefore, the use of certain words which are based on experience of mine, I would almost say, need not be used, and should not be used by you. When I talk about your experience, that you have to talk about that, then you choose, even, your own words. And don't use clichés, because they have no meaning. And when I listen to them, I say: 'What is this?' Just a little parrot-like repetition of a few words which (spell?)---are familiar to us, in meetings. Now, the difficulty exists, of course, that when you wish to talk about Work, and you want to illustrate it, the things that come to mind quite easily--and sometimes you quote them--of course come from our own discussions; and I don't blame you at all for that. However, when you want to talk about your own experience, it is not necessary to quote me. Because it is really important that the person who listens has confidence in what you're saying, and he has to know that that what you are saying is the truth for you; then he will listen, and he will try to do whatever you might tell him to do.

Certain things were not right yet. You remember--twice now--I've tried to explain what is, in my opinion, the function of a moderator. I've illustrated it in a few different ways, and you will remember it. I don't want the moderator to talk and answer. I want him to regulate. And it is a task given to the moderator not to speak, and not to inquire, even, about how long a person has been in Work; or whatever is needed. And surely not to answer anyone. And in addition, not to counteract what someone else has said, and that should stand on its own feet. You remember--probably you do--I have said only in extreme emergencies that anyone could add to what someone else has said when blatant ~~ignorance~~ ignorance indicated that Work was not

described correctly. - Only in that case. And very seldom will that happen, because it will not happen that easily. And most of you, who sit there at that time, won't have the courage, but that afterwards at the after-meeting you can talk, and then you can exchange your idea. And still you see, as if a little water could be put in the wine, that it would be permissible. Let me make--make it now very clear: it is absolutely not permissible for the moderator. The moderator gets his turn when he answers questions.

"Aside from the fact that certain statements were not entirely correct, you also have to remember that when one talks about Work, probably those who do not know very much as yet, will only retain about 10%. They will listen to you attentively. They will try to take it all in. But a person is apt, when he knows a little bit about Work, perhaps not to explain it well enough in detail; and also, because of his anxiety to say it correctly, that the way he says it may not be entirely clear, or too fast. And that the remedy for anyone who listens is, of course, that he cannot take it all in. And it is quite all right, because, regarding this kind of Work, one has to explain it so often, and so many times things and concepts are misunderstood, and they can only be verified by their own application. And in the application itself, there is misunderstanding of what to look for, or what one really could expect. And many times, one is on the wrong road, and one has to be straightened out. So don't worry too much about that. And one thing, also: don't repeat what you have said already! And when something is said by someone, who definitely has a person in mind, like, for instance, the question of a task which was asked: should a person ask for a task? And, of course, the advantages of having a task given to one are obvious, because it is a little less work on the part of the person who asks. It is sometimes easier to do what someone else says. It is really difficult to consider for yourself what one ought to do. Even if one has done tasks before, you might have run a little dry. But then, when that is con-

sidered, and the person would like a task, it was very well illustrated how to answer him. Because it was necessary to make him realize that the task, it requires on the part of the person, when he asks for it, a very definite attitude of a realization why such a task could have any benefit. And that the sole reason for a task is not to fulfill the task at all, but it is during the task to be reminded of the desire for Work. And that therefore, the answer could have been completely left for what it was, so that he, whoever asked, could start to think about the task given to him, in order to make a task for himself. That would mean, you see, that a person had to think twice, or three times; and that he was not just going to take and profit by what someone else might suggest to him. And it was completely out of place to ask for further explanations; and I was very sorry. And I hope that the person who asked for that task will not pay any attention to it. Just now find what it is that you think you need, and then go ahead and do it. That is already a task. A task is also when you look at the different things that are available, and what one has heard, and what may be applicable to some, what I've called a 'cabinet of medicine', really a pharmacist, who has been able to make certain concoctions, and to put lotions and salves, and such things, together, and then wants to have them available. And sometimes on the little etiquette is written: 'shake well before using'. So that when one wants certain substances to enter into one, which are a little heterogenzous, that one may have to make an emulsion first. You see, this is the task: to select that what you feel is necessary for your own growth; and it will require, then, much more a wish for your own insight. One has to learn that, of course, because it's sometimes much easier to take what someone else thinks about you, and you run a risk that the task, as given, may not be useful for you.

This is the reason why tasks can be given in a very general way. And when it is a real definite psychological kink that has to be overcome, then the tasks can become quite specific. But, in general, one looks at one's life as

one lives it in ordinary conditions on Earth, and one receives from that, already a certain amount of self-knowledge, and one has a memory of one's behavior. One knows well enough that the behavior has not always been what it should be; and that the ordinary affairs we do talk about, which perhaps are preliminary to the further development of a man; that in such instances one mentions self-love and vanity, or laziness, lackadaisical, or ignorance, which is not necessary at all; or not being neat, or being really too clumsy, without a wish to try to control certain things which could be controlled; or attention or carefulness; to take those as negative states, if you like. But also, the smallness of certain so-called 'positive states'; of caring; of really doing certain things a little bit against the grain; of consideration for other people; of giving attention to the choice of your words. And all the different things that ~~can~~ come — that can happen, and do happen, in your ordinary life. There is already a tremendous amount that is available, that if you want to look at it, and you almost — any kind of aspect of your ordinary life can be used as a task; because it's not the question, then, of overcoming that what you can call a 'vice', or even a 'virtue'; to have that a little less. It's only a means to an end, in order to use that particular attempt, to try to see if something else could come into existence. And this, very seldom, is explained. The purpose — — is Work — of Work is the creation of an 'I', in any way you now like to define that; but something quite unusual, which has a property. And also the terminology, even if one wants to use it, please make it very clear what it is that is aware, and what is awake, and what is the state of awareness when one says: 'I am aware'; or: 'I am awake'. What one really means, of course, is an infinitesimal little part of myself happens to be, a little bit, aware. That is the state of a person who starts to Work, and becomes interested; so that it is 99% unconscious states. And that the reason why I want to Work, is because I am 99% unconscious.

So don't quibble about words, when that what I now notice, and what I,

you might say, don't like, or what I think is in the way when I want to become a Man. For instance, don't use the word 'obstacle', because people who start, they have no obstacles. They have an initial desire to want to Work. And there is enough curiosity and initiative, in the beginning, and they go at it when they become enthusiastic. All you have to do is to kill, with two words, their enthusiasm, and they won't come back. When, apparently, they have been fed a certain kind of information, which is not entirely right, and which of course can be straightened out if they want to find out themselves. Don't look down on them. How much and how often has one been wrong, in the beginning, oneself? How often you are still wrong; when you want to explain it, you find out. How often, for yourself, you come to a question mark? And what particular obstacles? Only when you insist to do something against the grain, is there an obstacle. But as long as one wants to talk about the conduciveness of conditions, you select, always, that where you can still do your best Work. And you really don't have that many obstacles, because, for a long time, you will avoid them. Don't talk about it yet. They don't know what you're talking about. A person who is new in this kind of Work, and has sufficient interest, he will go ahead. And then if he says it was difficult, you have to be doubly sure that he is talking the right language. That he ~~is~~ --is-- whatever he calls difficult, that he cannot obtain what he thinks he ought to obtain. It may be completely wrong, and the obstacle nay--may not be, on that road, at all of any use to him. So why talk about something that is in the way? Make it clear first, what is the aim: for a man to wake up. What does that mean? For a man to have, in his brain, something that is Awake. And in order to illustrate the difficulty, one says it is Awareness at a Moment, because it is lost, since the rest of the brain remains completely unconscious. And only that less than half of 1% that is there, maybe as one or two little cells, as a result of the creation; as the result of a concept that has been formed between two forces. That the creation of the little 'I', that the creation of the concept of God being present to one,

emotionally, that as a result of intu--intuition, all of a sudden the realization of something, as if it has happened; that one is touched to the deepest depths of one's emotional state. All such things do take place in a man, but how long, and how much is there of that? So small."

"All right, John?" (Turning of cassette) End SIDE ONE

SIDE TWO:
MR. NYLAND:

"Try to get a clear picture of what really takes place when one says: "I wish to create an 'I'." You see, if we now emphasize the three gates, the creation of 'I', as a principle, should result in three possibilities. Not only one, although it is the easiest to illustrate it, and talk about it; and we call it simply 'to create an 'I'', which then should be impartial, which then should be simultaneous, introducing the concept of a moment. When one says, emotionally, 'the presence of the Lord with me', as if He walks with me and sees me, as if that what I'm doing unconsciously is benevolently considered, and also sternly criticized, if I could understand my Conscience.' And the third possibility of the creation of that what is 'I', as a whole, should produce in a man a realization of what he is, and his tightness; his condensedness, his density, his tightness of muscles; his habitual way of behaving; manifesting the habitual way of feeling; habitual way of thinking :- that all these things are tight, that they are crystallized in a man. In an unconscious state, he is a crystal. Beautiful crystal, based upon certain laws which, in crystallography, are only six; and indicating what a man may be, let's say as a type, because by splitting each crystal, you will get twelve types. But it will have the effect of the loosening up of such bondage, already a little, and that we say that what is SI-DO of the physical octave is, again, a little looser and freer, and perhaps it will lead to the principle of ultimate freedom.

This is what one says, when one wants to use the word: "I would like to become Conscious, and therefore I create an 'I'." And it is now, and don't misunderstand it, it is now three-fold. About the last one, that is, the SI-DO of physical, I don't want to talk too much, because you will not

understand it. The closest one gets to it is by means of movements. It changes the character of your behavior, in accordance with certain laws, which are unforeseen by your mind. The other two exist, and they exist in different measures, for different people. And between the two, if there were a choice, the emotional one is preferable, not the intellectual.

You see, you must also understand that what is an emotion for a man as he is? And what is his mind, for a man, as he is? The mind is only a little DO. The mind belongs to his physical body. In the three-fold Diagram of the Three Bodies, the beginning of the intellectual body or his Soul, is a DO; but it is really the same as the SI-DO, only it functions in a little different way, because that what is SOL-LA-SI of the physical includes, already, the little mind which man has. And then, when man wants to develop a Soul, part of that starts to move away a little, as if he is already free. That it why--that is why it becomes synonymous with the DO of the SI-DO. But nothing else exists of that intellect. And moreover, the face of that intellect is turned towards the viewpoint of an unconscious state. It is at the top of that triangle, where the rectangles are the line dividing Conscious from unconscious area; and the other, perpendicular to it, is the physical body, as an octave. And it looks at that and sees, if you can imagine that, Man Number Four, half-way, as DO-RE-MI. And DO-RE-MI, as Man Number Four of man, exists. It is still embryonic, but it has gone through a whole triad of DO-RE-MI; and it is a possession of a man. And that DO-RE-MI fulfills the function in a man who becomes interested in further growth. So, it is not at all what is in the LA and the SOL of an ordinary man. And for that reason, this DO-RE-MI is parallel to the SOL and the LA and the ~~SOL~~ SI, of ordinary physical octave.

Because of this particular function of the DO-RE-MI, and having already -- or has--having become a part of a man, there is Life in it. And because

of its aliveness which is entirely different from that what is in the DO, because the DO has no experience. It is still static. It has experience of an unconscious nature, but it does not know anything about Conscious--Conscious states. The DO-RE-MI of Kesdjan has a certain, let's call it, 'knowledge' as a result of intuition; and being of an emotional kind, it is much freer than a thought process. And having, now, the experience of existing already in a dynamic form, and wishing to cross the bridge to its own SOL-LA-SI, there is a possibility, in this emotional state, to reach an Awareness, and an Awakening, which is Absolute. It is a Moment in which Infinity in man can be touched, when the totality of everything else of himself as a personality seems to ~~have to~~ have disappeared. A state like that cannot be reached by an intellect DO, starting out. And moreover, the DO is still very busy trying to adjust itself, to start on its way of further growth.

"The conceptual period for the DO extends a long time, by keeping DO, as it were, dormant. It is necessary in that DO, to come to conclusions intellectually, about what is impartiality; and it is necessary to try to understand simultaneity, also in that DO. Intuition does not have that. Intuition is a moment extended into depth, and reaching, then, Magnetic Center as Infinity, and leaving an indelible ~~expression~~--impression. It does not last. It's only a Moment, but in reality, it is like a full Awakening. The DO of intellect consists, in the beginning, of just a few things; a couple of cells. In principle, they are Objective. The cells, although small, have a characteristic of God, to use that word. They are not capable of moving. They are like a little baby, which is beautiful, but cannot walk. A little baby has all the principles as potentiality; and because of that it is pure. And it--as long as it can stay pure, it will have that quality, which then even one could perceive.

The little 'I' stays like that for quite some time." This growing process of the little 'I' is a very important one, because on that will depend what will take place with the Kesdjanian body. Because ~~that~~ what is needed for the little 'I' is to give Light to that what is now chaotic, as a wish in the Kesdjanian body. And it is only that what, as Kesdjan, produces a wish for the 'I' in intellect to grow up, that there will be the possibility of the recognition that that what gives warmth to the Light of little 'I' in intellect, that then this little 'I' will start out on its own road of development. The wish will make it grow.

You remember when I talked about the Queen and the King, or about a woman and a man. The wish on the part of the woman predominates, in order to make a man a man, for her. The Queen wishes the King to be a King to reign over the Kingdom, so that she can become the passive, supporting, I would say, 'active' cells required. It is exactly the same way, with the determination on the part of the Kesdjanian body, having the wish to get across this FA; because that is stimulated in the DO-RE-MI of that triad, as Man Number Four, as we call it; which again is dependent on the final resolution of the SI-DO of Kesdjan, which produces in the Kesdjanian body, at FA, a shock coming from the outside, which is the reflection of that what is the wish towards DO of intellect, sending back the report that it is now on its way to become a King.

"You see, it's this DO that starts to grow, then, because it is more full-grown and then leaves the skirts of Mother Nature. You understand that? Because that DO, being, as it were, the SI-DO, leaves the physical body, when it goes up into the second Octave. And that is when a man leaves his home. He leaves, as it were, his Earth. He

used his body for a different purpose. He uses it, now, for further development of the other talents he has. He leaves, as it were, his home. He is out into the world. But he cannot do that until this Awakening and Awareness is now shared by a totality of something that, one says, it is maturity for this 'I', before it can actually have any effect. It cannot be a King until, you might say, it has been crowned. And the crowning is the realization that it has a task to fulfill. This starts, at a certain point, in that beginning of 'I'; and then, on its own road, it goes to Participation. It goes to Experimental states, and it goes to the FA state, which, later on, one identifies as the state of Intentional Suffering and Voluntary Labor, and Conscious Labor.

"But you see, you must understand the difference between the principle in existence, which can still be static, and still can have an effect as potentiality, without being able to say that that is full-grown. That is why it is necessary to talk so many times about the little 'I' is aware. That what is within me is aware. That what is part of my brain functioning is aware. That what can be Awake means a continuation of that state, but it may even be two cells continuing. You see, it is not the continuation, immediately, that when one has a concept of simultaneity, that everything is then finished, and that the 'I' is full-grown. It takes a very long time, because the 'I' cannot have the strength to participate until it is grown up, until it has something to say. Jesus did not start teaching until he was thirty. And before that, it was a preliminary period.

"We start talking about Work a little too soon. I've said it before, I realize it. I didn't start talking about Work, or any kind of teaching until twenty years after I'd met Gurdjieff. And it is not necessary to let such a long time elapse. It was probably, in my case, because Gurdjieff didn't die during that time, so why would I have to teach? We are in

different conditions ~~conditions~~, of course. And also, a little bit special, because I wish to continue to put down, on tape, what I consider truth in relation to ordinary life, when one wants perspectives of Work. And it's not that I'm in a hurry; but I want to make it condensed. And I want to have it such, that if it is possible, and it is right, it could become available, or useful afterwards. I have a different kind of an aim. It was -- nit--not the same aim that you have, and that I now ask some of you to take on your shoulders, as I had at the time when Gurdjieff asked me to teach. It was different, because even then, although Gurdjieff may have had premonition of his own death, it was not implied.

The reason for making tapes is the implication of death. Don't ever forget it. Transcriptions, which we wish to make; contact with people in other cities by means of tapes; the necessity of trying to use such tapes for your own benefit when you can answer them. My suggestion: to listen to the 300 series, the 200 series, 500. In that you will find tasks, In that you will find sometimes intellectual, theoretical descriptions of Work; but not going all over the place, like I have been doing for the last year and a half. Ever since 1599 was finished, I've said 1600 is different. I've said the 1500 series contains everything that one has to know regarding Work. And with the 1600, coming back from the last trip, and the last tape there was in Dallas; that then I came back with a very definite wish to do something about the 1600. In a certain way, giving perspective, as I say, more to Work than to ordinary life; and changing it in the beginning of 1700, and then going on with 1800, or wherever we are now, with the emphasis of ordinary life into which Work is introduced as an elixir. Something that comes, as it were, like salt from Above to make Life, as it is now, to be lived, more palatable. So that you don't have all the time the difficulties which one has, and particularly when you get a little older, and you remain

sufficiently alive, that the burdens on you may increase, and responsibilities cannot always be met. That then, you will be able to face your life a little differently, because not all the time do you have to live on the surface, in meeting other people, and being affected by them.

"You see what one has to learn, gradually, is to see that Life, as it is now represented in inner Life, can produce the balance for a man, when he is on Earth. You see one has to get away, gradually, from these ideas that I want to grow, so that then Kesdjan, and that Soul. Who the hell cares about one's Soul, when I have to live my life on Earth? Of course I care about it. In the end I know, when I want to think about it, that God, somehow or other, will ask me; or that whoever it is that is at the gate, I don't even know them, and I don't know who to introduce myself to. And that will happen of course, I say surely, I die, I won't forget that. But I need it at the present time. I need it now in such a way that I can overcome the difficulties that I face, after some time having Worked. Then I will know that there is a possibility of the utilization of it, right now and today, and not waiting 'til tomorrow. And not to talk too much, then, about the potentiality of a Soul, which can go up, and then enter the Kingdom of Heaven. When I get there, I will take care of it when I get there.

But the question is: how in God's name do I get there, when I don't want to wake up in the morning, and I feel tired, and not have any interest in my life? That I feel that so-and-so is doing the wrong thing to me, and screwing me in some way or other; and that I hate them at times; and that I, myself, I lose my temper, because I cannot stand it anymore; or that such-and-such a thing is forced on me, and I will blame everybody for doing what they do to me. And of course, I am also at fault, but I cannot help it; because there is that conflict in my mind, between

my mind and my feeling. And what is my feeling worth when it cannot talk to me?

We talk about ordinary life, and to see what can my Work do now. And this is what I meant when I asked the Monday group to convene, for those who wanted to know the principles of Work. I've said in the very beginning, I don't want a description of whatever they are psychologically. I don't care about that. What I do on Wednesday, I give a certain perspective, and I utilize whatever examples I can. And I surely cover the question of what is Work, when I explain it as perspective first, and then in detail sufficiently, so that the person can link it up in their own thoughts. I never fail in that respect. But I want Monday to stick to their last. That is, what is there? Work, I will tell you. Why? I will tell you that too. It is for you to become a different kind of a man, who is a little less mechanical; and who may need this kind of information in over the come-- [to] overcome the difficulties, if they are there, and you see them as difficulties.

"It is a means of the acquisition of knowledge, which, at the present time, you don't have, and for which you do not see any reason why you should have it, until you start to learn a little bit about yourself. And the indications are, that you will not learn it, because you're asleep. That is the way we call it: to be asleep. And all I wish to tell you is, 'if you only could be a little bit more Awake.' And then he says, 'what is that? What is that, "to be more Awake?" And he doesn't understand that term, at all. And you have to explain that. That Awakeness is not himself, as a body and a personality, walking around. The Awaken-- Awakening is an influence. It's an entirely different something, that one asks. One asks God to create, and help you to create; and for which, then,

the best ability, and the purest thoughts, and that what is really your intense wish. You want it, because that what you are is really not all that it's cracked up to be; that you want to find out what is the truth about yourself. And even that, I would not explain anymore. And I would simply say: 'Do you wish to Work for such reasons? Do you think that you know it all? Do you have any particular problems, little or small? Do you want to see what is mechanicality? Observe your body?' And then: 'Yes, but my feeling...' And it was right to say: 'Don't consider it.' But no particular reason, then only saying it is difficult enough to observe your body. 'And why my body?' 'Because that's the easiest.' But it also means I want to be able to become acquainted with myself totally, and I want to know what I am, and I want something to know that, which then, that something can tell me. You ask a person: 'Do you ever pray? Have you any idea of God existing? And if you pray, what for? For your life, on Earth? For your living? For understanding? For your ability to love your neighbors? To ask God, will He help you not to fly off the handle? Or not to be discouraged?' Find out a little bit more. Not: 'How long have you been in Work?'; Or what, 'How often did you come?' What difference does it make?

"A person can have gone through life, and have experienced, and have suffered, and has read a great many books, and may have gotten stuck; and he may have tried different ways, including sometimes drugs, because some people do it for a definite purpose: to become free. Maybe they have been a little alcoholic. Maybe ([redacted]) didn't really know what it was to take a responsibility on their shoulders. And maybe something starts to grow in them, that they ought to do something with their Conscience. And maybe for that reason they hear about

Gurdjieff and said, 'maybe, maybe.' That I like to know from someone. How does he ask the question? What is it, plain curiosity? It won't last, but at least it can be fed. And if it is curiosity, and is fed, it may go over into trust. It might actually develop something in a person when he sees that he is understood. But he is not understood by looking down on him and said, 'Oh, you don't know what Work is.' How in God's name would he know? But he may know a hell of a lot more than you do. He may have had experiences in his youth. Maybe he lived somewhere on the East Side, with fifteen children in one room, maybe he had a hell of a father, who beat him up all the time. Maybe he does come from a broken home, or an orphan, or maybe friends, who tell him this and that, or whatever is the level, where he may have lived. Or even take it a little easier: a person who has entered the university and is studying, and is gradually getting open to that what is taking place with science, and he sees perspectives, and he is interested in philosophy, and genuinely interested in the condition of poverty, and perhaps wants to become sociologist, or in some way or other try to help, or who knows - maybe he is very sensitive and has already written poetry on the walls of his room in his sleep. How do you know until you find that out?

I don't care if a person hasn't been to any meeting whatsoever. If I want to talk and if I want to feel his presence, I want to find out if something is alive in him. Of course I'm—become interested in some questions he might have, and they may be an indication of the degree of his aliveness. I look at a person as a human being. And I say, 'You came, how interesting, who brought you?' Because then I have a little idea. I look at him. I look at his face. I want to see what is his face. Is it flexible? Has it some kind of a tightness around the lips? How does he speak? Can he formulate his words well enough? Is he clear or woozy?

How does he look? How does he sit? How much is his interest expressed in what he asks, or is it just a little by-the-way? All such things, they will make ~~r~~ they will make my answer.

But, you see, the moderator has nothing to do with it. He is not answering. One of the nucleus will answer, and that person, when a question is asked, he is interested in answering that person in the way he wishes. He can start. He can ask him, 'Has your father been divorced five times?' I don't care what he wants to ask, provided he establishes a relationship, provided he leaves a young man, or a woman, with eyes looking and staring almost into space, so that if he possibly can touch something, because of that kind of truth in a person, there is a chance that they will come back.

"When I listen to tapes in general for ~~r~~ also from other cities, of course, and then I sit there as if I belong to the audience, and as if I don't know very much about anything. And I want to find out what can they tell me. And I hear, ~~and~~ as answer, and sometimes a little floundering, and not exactly; and then I say to myself, with my brilliant mind, 'What a fool.' And I say, 'Of course, I won't come back anymore.' This in is the way one should listen, when you hear your own little meeting. It means you really want to find out, how did you answer a question? What was in your voice? A little too pompous? Is it ~~a little~~ too much as if you know it? You see if it is like that, it's degrading for the other person. The more you put yourself on a little pedestal, the lower he will feel. Don't ever do that.

"I remember a person, a certain executive of a large company, and I wanted to see him because I want ~~ed~~ to get a job, and he was the head man. Unfortunately, he was over-conscious about the fact that he had

no hair. And in order to give himself a certain position, of course he always wore his hat. But he also had a chair, which was quite high. And he looked over the desk, and at the other side of the desk was one of those leather chairs that come from clubs, you know, you sit in it and you disappear. Well, so there you sit: 'How do you do?', 'How do you do?' Ploops, there you sit in the chair. And there he is, and you have to look up to him. And he asks you 'your name?'. It is such an unfair advantage, and, of course, I disliked him very much. But that is neither here nor there. But if I dislike a person who talks to me about Work, I won't come back.

What is interest in Work, in general? That something in me, I have a hunch that is missing. At some times, I have an emptiness. At some times, there is an unclarity. Sometimes I see certain things happening to me. I cannot explain them; not such thoughts; not such feelings. I don't know, even, where the associations are. And sometimes I experience, and I hate it; because it's not in accordance with the rules, as perhaps I would have had them. I become a policeman about my own behavior, because I wish authority; and I'm not going to leave it to God, because what does He know about me? One enters into a certain sphere into which the Totality of Life on Earth disappears, and becomes crystallized in the form in which I am, as a personality. And in this personality, there are different little bits of factors. And some are wor--worthwhile, and others are just ordinary, and they attend to ordinary affairs of life. But sometimes there is a cry in the darkness, and I have to listen to it, because I know. I don't want to believe it comes from me. But I think that perhaps it is so, and I face it. Sometimes I have a dream, and it may be the result of my thoughts

during the day. But when they become a nightmare, I become concerned. Sometimes I sit on the edge of my bed, and I really put my hands, and my face in my hands on my elbows on my knee. And I bend over, and I cry because where is the end going to be, and what is it that I'm doing?

"Such people can come to a group. Such people have to be met - they are not all scientific and they are not all so-called artists. Some are very common, ordinary, but beautiful people, because they have something left within them that is, really, still alive, and that they know. Sometimes it has come from ancestors; from generation to grandfathers. And they remember such grandfathers, or grandmothers, and then they say, 'What is there in my present life with my parents, with the family? And I miss it, and I'm alone, and I don't know about friends. And if I have friends I don't know what they teach me, and I can say 'yes' and I don't know if it is right.' And what will be there? Who can then help, to go where? A little priest, or some kind of a minister? Or even a psychiatrist, and get some shock treatments? Or be put for a little while, in a little bit of an institution, with tranquillizers to keep me quiet?"

Where will people go who want to find out? You ask that yourself. And if you can answer it, for yourself, you will know how to talk to someone else. That is really what I sometimes miss. Not the wish to enter into their life with kindness. Not with a voice that is harsh; flexible enough; but at the same time strong enough and strict. And with the kindness, a desire to make it quite clear, for their sake, not because one wishes to talk in all kind of flowery language. And to be careful to say it in such a way, that perhaps, it need not hurt; or not to say it in such a way that a person turns away, or that one talks too long. There are many things besides just giving the right kind of an answer

that one has to know how to conduct a group; how to grow with them; how to take them along with you; how to take them by the hand; how to extend your hand that they will take it; how to make them extend their hand that you can take it. These are the problems that one faces in front of a group when you are there and you have a responsibility, and you ask God: "For God's sake help me because I'm confronted with something that is really very, very difficult because for me it is a question now of how to say what is right. What is wrong for them. If I can tell them it will help them. If I cannot, God forgive me.

"Something of that kind as perspective; something of that wish for your Conscience; something-- something of that kind of elucidation for your mind. And then we will go a long-a very long ways together.

"Goodnight."

MR. NYLAND

END TAPE

Transcribed: Jessica Haim
ROUGH: Laile/Lenore

proof: Iris
final proof Bill wheatley